

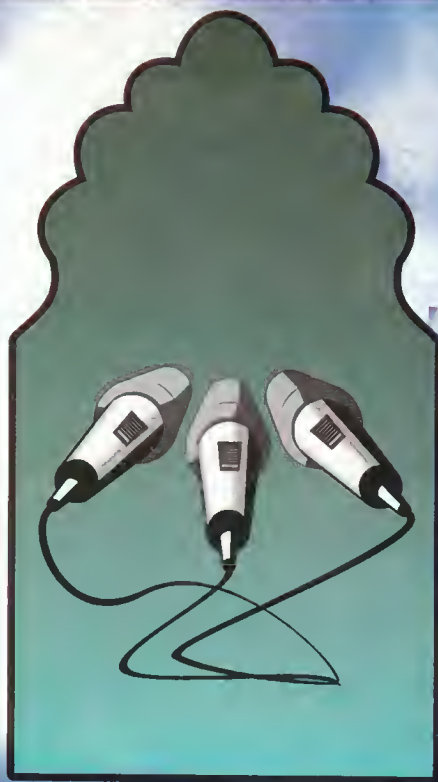
MOSQUE IMAM

AS

OPINION LEADER

Researcher: Engr. Ibtisam Elahi Zaheer

Supervisor : Dr. Miskeen Ali Hijazi



IDARA TARJUMAN -US- SUNNAH

LAHORE - PAKISTAN

MOSQUE IMAM AS AN OPINION LEADER

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**In the name of Allah,
the Most Beneficent, the Most Merciful.**

DEDICATED TO
My Great Father

MARTYR EHSAN ELAHI ZAHEER رَحْمَةُ اللَّهِ عَلَيْهِ

May he enjoy in heaven. It is he, whose personality guided me in knowledge and other fields of life and now his style is the source of motivation for me.

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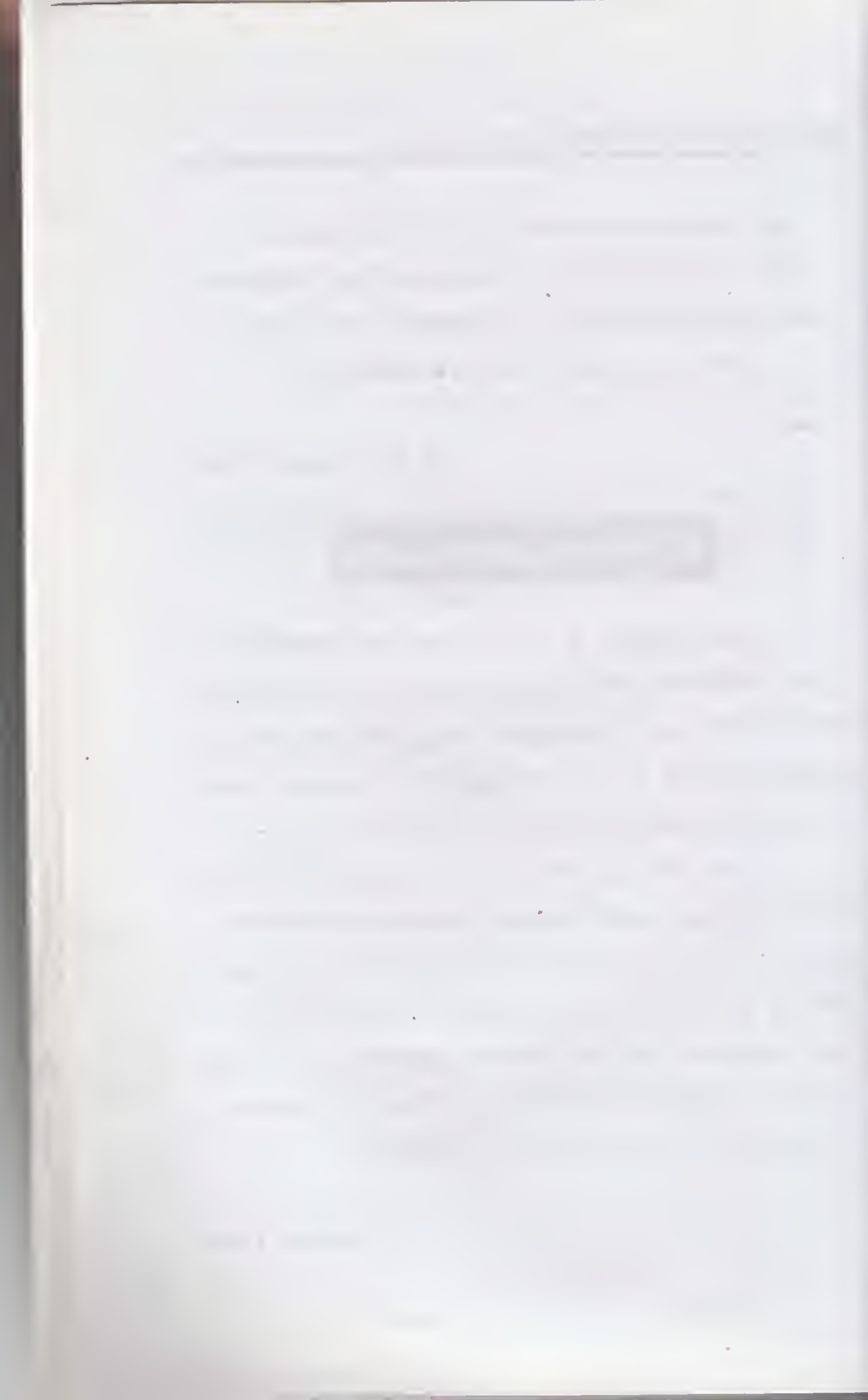
Hafiz Ibtisam Elahi.

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Ibtisam Elahi



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Table 1

Study	Author	Year
1	W. H. ...	1951
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4	W. H. ...	1954
5	W. H. ...	1955
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10	W. H. ...	1960
11	W. H. ...	1961
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15	W. H. ...	1965
16	W. H. ...	1966
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18	W. H. ...	1968
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CHAPTER NO. 1

RATIONALE OF STUDY



RATIONALE OF STUDY

In all the societies of the world public opinion is always influenced by opinion leaders in every field of life. This opinion of public is encompassing all the spheres of human life and human interest. Before coming to the point, the terms "Public Opinion" and "Opinion Leader" should be defined.

What is meant by Public Opinion?

According to Robert E. Lane and David C. Sears "Public Opinion is the thinking or combined view of the public about the things in which we are interested in or that are linked with our necessities". According to above narrated scholars these opinions are generally about political systems, civil rights, legislation, choice of groups in social affairs and question of their identification. Opinions generally cluster in the form of groups. Sometimes these groups are national, whereas many other sub groups like religious, racial, urban, rural, poor and rich also exist in societies.

Intensity of Opinion

Public Opinion may be in favour of a certain activity or against it but the intensity varies. Normally it is observed that:-

1 Lane., 1985:2-3

"when an issue becomes a moral question, it generally draws very intense opinion".

However there are some societies on the globe which do not show intense public opinion even about moral matters. This fact has been quoted by Riesman and Lane:-

"Americans rarely tend to be indignant about public affairs or to convert them into great moral issues".

Opinion Leader:- Opinion Leader is a person who influences, to a certain degree, the social, political and economical thinking of the group of people in society. And in this very sense Concept of opinion leader is generally applied to commercials of media. Mr. Universe is taken as symbol in commercials of items relating to nutrition. People are convinced because his claim, due to his health, is acceptable. Similarly a man with white glittering teeth can be taken as an opinion leader in the advertisement of tooth paste. And many more examples can be given in this respect.

Coming to the point. People belonging to different fields of life are accepted as opinion leaders.

Lane., 1985: 2-3

Riesman., 1985

They may be political leaders, players, people of show-biz etc. It is hypothesized in this thesis that, like many other people who belong to different fields of life, religious leaders are also opinion leaders. The term "religious leader" is quite ambiguous, for the purpose of clarity in our thesis work, we will start from the persons who lead the prayers and go upto scholars of national level Provided that they are linked with mosque and they are named "Mosque Imam".

Why Mosque Imam to be chosen for analysis?

The reason of choosing mosque Imam for analysis is that many people of so called "elite" class doubt thier fidelity of communication and perceive that mosque Imam is nothing to do with the socio-cultural opinions of the masses. Similarly their position as political opinion leader is quite doubtful though this perception varies with the areas.



CHAPTER NO.2

METHODOLOGY

THE OFFICE

OF THE

METHODOLOGY

In this thesis mostly literature is used to develop an insight about history of mosque Imam.

Some western books giving definitions of public opinion, opinion and opinion leader are also revised.

To know the historical background of social status of ulema, their present position and their assumed future, many authentic books on history of preaching were studied. Most important among them is "Tarikh-e-Dawat-o-Azeemat" by Maulana Abul Hasan Ali Nadvi.

Quranic text is also reviewed and some significant verses related to "Muballigh" and "Muallim" are also selected so that they can be quoted in the thesis.

Election commission reports, personal observations and fulfilment of some questionnaires, specially designed for this particular study, also become sources for this study.

Arrangement of the chapters is as follow:-

First chapter is about rationale of study. The second one, the current chapter is about methodology of the study. Third chapter is about definitions of opinion, public opinion and opinion leader. The purpose of this chapter is to clarify the concepts of the researchers

about these terms.

Fourth chapter is about status of mosque Imam in Islam. This chapter basically deals with the philosophy concerning the importance of mosque Imam in Islam.

Fifth chapter is about the historical background of working of mosque Imam. It highlights the services rendered by mosque Imam in different fields of life and different sectors of society throughout the history.

Sixth chapter deals with the efforts and cause of Jihad services rendered by mosque Imam and unveils the fact that real enemies of Britishers were mosque Imams. They fought vigorously against Britishers as read to it Britishers plotted against them and the British made a plan which became a base for downfall of opinion leadership of ulema.

Seventh chapter deals with the present status of mosque Imam in Pakistan.

Eighth chapter is the continuity of seventh chapter and a number of questionnaires have also been designed to check opinion leadership of ulema in religious, cultural, social and political sectors.

Election commission reports are also consulted for completion of this very chapter.

The last chapter is dealing with the conclusion drawn on the basis of over all chapters of the thesis.

The style of the thesis is theoretical type and the base of study is observation and books of history. However the practical portion is not neglected and a number of questionnaires are also used to reach an appropriate result.

Specification:

This thesis discusses the opinion leadership of mosque Imam only in land of Pakistan and the results of this thesis cannot be applied to the rest of the globe.

Time to time variations in the status of

Mosque Imam as an opinion leader:

This thesis will also try to highlight the variations in status of mosque Imam with the passage of time in history. The status variation is due to ever changing civilization, cultural norms, educational pattern, psychology of masses, the life standard of the public and their attachment with religion and social status etc.

Style of Reference Quoting

While quoting the references APA (American Psychology Association) style is followed. References are labelled separately for every chapter.

Bibliography

At the end of the thesis Bibliography is given.

CHAPTER NO.3

OPINION, PUBLIC OPINION AND OPINION LEADER

OPINION, PUBLIC OPINION AND OPINION LEADER

Though the terms opinion, public opinion and opinion leaders have been defined in chapter no.1, however a need for detailed study still exists.

Opinion

According to The Concise Oxford dictionary opinion means "judgement" or belief based on grounds short of "proof". An other meaning given in the same dictionary is "Provisional Conviction" i.e. what one thinks on a particular point.

Opinion is a thinking of an individual about anything which is based on its past experience. Opinion of an individual about a matter may be different from another individual, the reason may be the change in circumstances, different background knowledge, variation in rational options, and in born interests etc. A few examples from daily life are as follow:-

Liking or Disliking of a certain group of people:-

Eating or reading habits, as well as political approaches of one individual may be different from another. The reasons may be genetic factors, born interests, psychological trends, past experiences, background knowledge, social interest, etc.

when all the above mentioned factors are

combined they take the shape of opinion.

It must also be kept in mind that it is not necessary that if in one social aspect trends of two individuals are different, they must also be different in an other aspect. They may be same in the latter matter. For example people who belong to a same religious ideology may have different opinion on political matters. Similarly people belonging to same political and religious ideologies may have different opinions on diet and dress.

Public Opinion

When majority of an effective portion of society have same opinion about certain social, political and religious issue, this opinion can no longer be justified as an opinion, but it will be given the name of public opinion.

Public opinion may be negative due to:-

1. propaganda.
2. Mis information.
3. Ignorance.
4. Opinion leader.

and it may be positive due to:-

1. Analysis
2. Research.
3. Proper propagation Via inter-personal

communication and Mass media.

4. **Opinion Leader.**

In both the positive and negative cases it has deep rooted effects on the political, religious, and social Phenomenon of the society. Its pressure on the political and social scenario is like steam's pressure on cooking vessels. If this pressure is not accepted , it would lead to an explosion which can be observed in nearest history as French revolution, Socialist revolution, Iranian revolution, division of India etc.

Technically "Public Opinion" as defined by Willaim Albigh in his book "Modern Public Opnion" is:-

"The term has been loosely used sometime in reference to widespread beliefs, climate of opinion, consensus, the more and more settled convictions of a group" (page 3).

Other definitions are:-

(1) "There can be no such thing as opinion without stating the content of opinion in language form. The response of individuals to this common stimulating situation may be either verbal or non-verbal. It may be for example, a gesture or emotional expression. This relation, however, must be capable of being readily translated into words for example the expression of agree-

ment as approval¹".

(2) The extreme behaviourist assumes that there is only one way in which physical processes can be studied namely through outward action. Now an object that is immediately presented may produce outward activity without either understanding belief²".

(3) An opinion is an expression about controversial point³".

(4) The acceptance of one, two or more inconsistent views which are capable of being accepted by a national mind as true⁴".

(5) A public opinion is "the expression of all those members of a group who are paying attention in any way to a given issue⁵".

(6) Public opinion includes "the expression of majority and the minority or all the minorities will not function with majority, then there is no public rather several publics⁶".

(7) Thought of some kind of being which dwells

1 All port,

2 Eaton., 1925:25

3 Albig., 1956:5

4 Lowell., 1923:23

5 Albig. 1956:5

6 Albig. 1956:5

in or above the group and then expresses its view about various issues as they arise.

W.A.Mackimon declares, "Public Opinion may be said to be that sentiment on any given subject which is entertained by the best informed, most intelligent, and most moral persons in the community and which is gradually spread and adopted by nearly all persons of any education or proper feeling in a civilized state."

Great confusions in terms have occurred because according to a renowned scholar of communication "Public Opinion has been used by one group of writers as a 'label' for the content of group opinion (i.e. the statement of all members of the group at any given time) where as another group of writers refer to public opinion as the process of information formation⁷".

C.H.Cooley writes, "Public Opinion, if we wish to see it as it is, should be regarded as an organic process and not merely as a state of agreement about some question of day⁸".

Opinion Leader

One of the important factors in the formation of public opinion is the existence of opinion leader.

7. Lowell, 1913:18

8. Carre.

9. Coorely., 1918:30

How opinion leader can be defined is a question. if not properly answered, may create confusions and complexities in finding the problem and its solution.

In this thesis Opinion Leader is a person who is able to bring change in the opinions of the public and masses in any specific field of life.

Opinion leaders some time deal with nearly all spheres of life i.e. politics, economics, business, culture, matrimonial and funeral ceremonies etc. and sometime they only deal with opinion formation in certain specific aspect of life.

In this thesis we will check the influence of mosque Imam on public opinion in nearly all spheres of life i.e. cultural, religious and social etc.

CHAPTER NO.4

**What is the status of Mosque
Imam in Islam?**

What is the status of Mosque Imam in Islam?

The answer to this question can be given by viewing the status of mosque in Islam.

Mosque is a place for worship of Allah, The Almighty (Alone). Mosque in general is a holy place which has a status of high rank and esteem in the eyes of Muslims. Going towards mosques for praying is an act of piety and blessing. In a Hadith Prophet Mohammad ﷺ has said "One who goes towards the mosque after 'ablution' is like a person who leaves his home for Haj (Fifth foundation of Islam, in which Muslims from all over the world unite at the holy city of Makkah and visit places of Muzdalfa, Mina, Arafat, etc. It is an obligation from All Mighty Allah on every Muslim to perform Haj once in his life.)

One who is attentive going towards the mosque is one of those sevens who will rest under the shadow of Allah's throne on the day of judgement.

Centre of all activities:- In the time of Holy Prophet ﷺ the mosque was the centre of all processions and it is quoted in Tibri (a renowned book of Islamic history) "The mosque was a place where different type of matters were consulted. People were educated from its palpit. With the passage of time

different tribes constructed their own mosques.

Not only males were educated in these mosques, but also a big number of females sought guidance in these places of learning.

Mosques were also places to rest for strangers and trespassers.

Objectives of Mosque:-

Though the basic objective of mosque is to establish system of "Salah" (Obligatory prayers five times a day) however many other practices of Holy Quran, listening of sermons, religious classes and remembrance of Allah were different practices carried out in mosques from day to day. 'Aitikaf' (staying of a person in isolation for a limited period of time.) was another important practice practised throughout the year generally and in Ramadhan specifically. Hazrat Muhammad ﷺ performed 'Aitikaf' for ten days in Ramadhan except in last Ramadhan of his life, when he performed 'Aitikaf' for twenty days first and the last time.

Names Generally given to Mosque Imam:-

Different names are given to mosque Imam which are generally based on his characteristics. Mosque Imam is some times called a "Muballigh" i.e. one who communicates or preaches. "Muballigh" is an

Arabic term which is specifically linked with the act of "Tabligh". "Tabligh" means communication or preaching and another name given to 'mosque Imam' is teacher or "Muallim". Muallim means one who educates. Both Muballigh and Muallim, aspects of mosque Imam with their significance, importance and objectives will be viewed one after the other.

Importance of 'Tabligh' (Communication)

Communication is very important part of Islam, Quran and Sunnah often call for the importance of communicator and communication process.

God addresses in Holy Quran.

ومن احسن قولاً ممن دعا الى الله وعمل صالحاً وقال اننى من المسلمين

"Whose talk can be better than the talk of that who calls or communicates for Allah and declares himself submissive before Allah." (Fussilat:33)

Allah has declared that Muslim "Ummah" is the best of all "Ummahs" (religious communities i.e. Christians, Jews, Hindus, Buddhists, etc.) as they call other people towards righteous deeds and stop them from doing acts of transgressors.

It means that mosque Imam is the best of all creations on the basis on which Ummah is the best of all Ummahs.

Act of "Tabligh" is not an obligation on every

Muslim, rather a community of Muslims should devote itself for Islamic learnings and at later stages it should teach and preach what it has learnt. The person belonging to the above mentioned community is given the title of 'Muballigh' and he is the person linked with mosque and madrassah.

Allah has said in Quran:

وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم اذا رجعوا اليهم لعلهم يحذرون

"It is not obligatory for all Muslims to leave (for Islamic learnings). Why isn't it that a group from every class (region, community, etc) leave to understand religion and warn them (of Allah's torment) when they come back in them." (At-Tauba:144)

Objective of tabligh:- It is the objective of tabligh that humanity should come towards the righteous path. It is an obligation on at least one group of 'Ummah'. If no one is there to fulfil this duty whole of the ummah will bear torment. Briefly saying the main objective of the "Muballigh" is to shape opinion of masses into certain specific form. Some important characteristics of Muballigh (Mosque Imam) are:-

1. Mosque Imam should have firm belief in what he preaches.
2. What is in his knowledge should be com-

municated without any addition or subtraction.

3. He should be a knowledgeable person with a plenty of wisdom as he has to address a number of audience.

4. Technique of communication is also an essential characteristic which should be found in Mubaligh, as presentation and treatment of messages, plays a key role in persuasion of messages.

5. He should be of good morality because if he keeps no moral values he may lead to the defamation of the ideology.

6. He should keep in mind the intellect of all the type of audience, because if he deals with every one in an identical pattern he will face resistance in shaping opinion. In journalistic terms we can say that his communication should be listener-oriented instead of being source-oriented.

7. He must also know the practical grading of his preaching which is as follow:-

- (a) Self- preaching.
- (b) Preaching closer relatives.
- (c) Preaching general masses and public.

8. He must only be afraid of Allah, the Almighty (Alone).

9. He must act upon the verse of Holy

Quran i.e.

واصبر على ما اصابك

"Bear with patience whatever befalls you." (Luqman:18).

10. He should be able to forgive everyone. He should be devoted to his ideology much more than his "self".

Leader of Muballighs, Prophet Muhammad ﷺ forgave every one on the day when he conquered Makkah. His saying was like the saying of Yousaf towards his brothers as quoted in Quran.

لا تثريب عليكم اليوم

"No reproach on you this day." (Yusuf:94).

11. He is very clear about his programmes and is capable of evaluating his programmes.

12. Consistency is another characteristic of Muballigh and is a part and parcel of his personality.

The second aspect of Mosque Imam as narrated before is "Muallim" which is deduced from "Taaleem". A brief study of objectives of "Taaleem" and "Muallim" are as follow:-

"Taaleem" means education. It is basically study of a social phenomenon. Its basic objective is ethical nourishment of new generation. It was one of the basic duties implemented on the Prophet by Allah, as Quran says about Prophet Muhammad ﷺ.

ويعلمهم الكتاب والحكمة

"It is he who teaches them the Book and wisdom."
(Al-Imran:164).

Though in the process of education nearly all the members of society play their role in the sense that parents educate their children at home. Outside home they are influenced by circumstantial factors. Media also educates them. But the importance of "Muallim" is the most vital. He is the person who makes the link of creation in the real sense with their faith. He is the person who motivates them to materialise their thinking.

The characteristics of a Muallim:-

Here are some important characteristics of a 'Muallim'.

Devotion:- Devotion of Muallim is the base of his success in his missionary life. It is a beautiful quotation of Arabic language.

طلب العلم لرضاء الله وازالة الجهل عن نفسه و عن سائر الجهال واحيا الدين و
بقاء الاسلام

"The teaching and learning is only for Allah's sake, elimination of ignorance from oneself and total ignorants, and for the revival of faith and solidarity of Islam."

Consultancy:- Consultancy is an important characteristic of Muallim. The Seminars and Conferences are

actually based on this principle.

Permanancy:- It is a factor without which results of preaching and teaching can not be achieved to full extent.

Neatness and Purity:- Neatness and Purity are also must for both "Muallim" and the audience.

Time Table:- One cannot be Mosque Imam untill he is not able to follow strictly a particular time table, the basic reason is that the basic pillar of Islam is "Salah" which cannot be established without being punctual.

From the above narrated discussion about "Muallim" and "Muballigh" it is not difficult for us to assess the status of Mosque Imam in Islam.

1. He is one of the most important figures

Mosque Imam is actually one of the most important figures of the Muslim society because it is the saying of Prophet Muhammad ﷺ.

علماء امتی ورثة انبياء بنی اسرائیل

"Scholars of my Ummah are inheritors of Prophets of children of Isreal. "Though there is a number of mosque Imams who are not scholars in real sense but there is plenty of those Imams who are scholars in many aspects.

2. He is the First Teacher after Mother:-

The lap of the mother is the first place of educa-

tion for a neonate. In an Islamic society after mother's nourishment, the first education given to the child is the education of Quran which is normally given to him by Mosque Imam.

3. Socio-Cultural Institution is based on opinion of Mosque Imam:-

Even in this modern age, nearly in all Muslim societies the opinion of "Maulvi" in matters of "Nikah" and "Divorce" is final. People always follow the opinion of "Maulvi" in this case.

4. Funeral Ceremonies are directed by "Mosque Imam" or "Maulvi".

Funeral ceremonies are still directed by Maulvis in nearly all Muslim societies. The people who have not seen the mosque throughout their life need "Maulvi" for their funeral prayers.

5. Social trends are also Influenced by Mosque Imam.

In Islam the source of inspiration for society is Quran and Sunnah, and Mosque Imam is a preacher of Quran and Sunnah. So it is his opinion, in the light of Quran and Sunnah, which suggests what is to be adopted and what is to be rejected.

6. Political Opinion Leader:-

Mosque Imam in Islam is also an opinion leader

in matter related to politics. The reason is that mosque is the centre of all activities including politics. The separation of politics from religion is not an Islamic concept as interpreted by Allama Muhammad Iqbal.

ع جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی

i.e. separation of politics from religion leads to Barbarism.

7. **Opinion Leader in Socio-Economic Matters:-**

Interest, gambling, and many other evil ways of earning money are prohibited in Islam. The exact knowledge of these amiss deeds once more demands the guidance of Mosque Imam.

8. **Matters relating to Religious Practices,:-**

Mosque Imam is also an opinion leader in matter relating to religious practices. It is he who shapes the opinion of public and masses in matters regarding religious duties.

In the coming chapter it will be analysed whether the status of Mosque Imam in all the above mentioned phases is retained or lost.

**THE ROLE OF IMAM IN MUSLIM
SOCIETY A HISTORICAL REVIEW**

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THE ROLE OF IMAM IN MUSLIM SOCIETY A HISTORICAL REVIEW

The history of mosque Imam from its origin is a very sacred one. The pillar of Islam is "Salah", which is an obligation from the Almighty Allah on Muslim Community, therefore, the person who leads in "Salah" is one who is the best among the group of people.

The leader of humanity, the Prophet of Islam, Muhammad ﷺ, the best of creation, therefore, throughout his life himself led in "Salah". His role is a detailed chapter of history, which needs a separate thesis for the briefest explanation.

During the last disease of Prophet ﷺ, the base of caliphate was leading in prayers. According to Sunni Muslims Abu Bakar رضي الله عنه was the rightly guided caliph as he led in prayers in the presence of "Ahl-e-Bait" of Prophet ﷺ. It means that "Imamat" of mosque in the very beginning of Islamic history was also a source of political inspiration.

It was a tradition of rightly guided caliphs, Abu Bakar, Umar, Usman and Ali, and even afterwards that head of the state was himself the mosque Imam. The political leaders were the spiritual leaders.

After the period of companions of Holy

Prophet ﷺ a time came when administration of state was a separate job and Imam was also a separate job. Though this separation was not consistent throughout the history, there were again the time when "Imamat" combined with administration but the early period of Islam was the only period when mosque Imam was a full fledged opinion leader or even more than it, in every sphere of life.

In the early period of Banu Ummayah, the Imam of mosque was institutionalised in the sense that like many other fields of life, now it was also a specialised field.

Imam Malik Bin Anas was one of the pioneer Imams who used to teach Hadith in "Nabi's Mosque" on the Palpit of Prophet Muhammad ﷺ. As Imam Malik was the first Imam in the specialised sense so it would be useful to have a view of his life.

Imam Malik was born in 93A.H. (Islamic calendar which starts with the migration of Holy Prophet ﷺ from Makkah to Medina) in Medina. He, in the beginning of his life, supported his brother in his business and trade. Like common children, he loved music and birds in his early childhood. His mother guided him to the Madrassah of Alqama bin Alqama. He memorised The Holy Quran and learnt all the tones

of recitation of Holy Quran.

At that time pattern of education in mosque was dictation as well as memorisation. Learning by heart at that time was, however, more esteemed pattern of education.

After completing his memorisation of Quran he studied under the guidance of several leading scholars of Muslim Ummah. Most famous among his teachers was Rabia bin Abi Abdur-Rehman. He got the education of literature, Fiqah and Hadith from him. He also got benefit from renowned scholar of meanings Ibn-e-Hammaz Abu Bakar Abdullah bin Yazeed al Asam.

After completing his education he started teaching. He started participating in political, scholarly and social activities of society. His outlook was very graceful, occasionally he laughed and often used to keep silent. He used to attend the meeting with rulers of his time. The caliphs of Banu-Ummayyah and Banu Abbas often used to listen to his sermons. This tradition lasted till his life ended. It is the saying of Imam Malik that it is the duty of scholars to preach the rulers and stop them from doing wrong deeds.

In the period of Imam Malik political crisis also emerged. In this crisis generally those people were

affected who were influential regarding opinion making. As Imam Malik was one of those opinion leaders, therefore according to authentic saying he was beaten a dozen of times by governor of Median appointed by Mansoor.

The basic reason for punishment of Imam Malik was his stand on divorce of "Mukrah" i.e. a type of divorce in which a person is forced to give divorce. Imam Malik declared this divorce as an illegal and unlawful act. His stand was accepted by the masses of Muslim Ummah. Imam Malik was forced to change his opinion but he refused to do so. The interest of Caliph in changing Imam Malik's opinion is a clear indication that he was taken for an opinion leader in his era.

The services rendered by Imam Malik in the field of Hadith, Fiqah and Quran are memorable for ever. Later on his students took in hand the flag and banner raised by him.

A few of his famous student are Abdul Aziz bin Abi Hazim, Muhammad bin Ibrahim bin Dinar, etc. Both belonged to Medina. Some of them were in Middle East e.g. Abdullah bin Salma Alqauabi of Basra and in Cetral Asia Yahya bin Yahya Altamimi of Nishapur.

Some of Egyptian scholars among his students are Abdur-Rahman bin Qasim, Abdullah bin Wahab, Ashhab bin Abdul Aziz and Abdullah bin Abdul Hakam and in North Africa Ali bin Ziad Altunusi, Abdullah bin Ghanim Al Afericia and in Spain Yahya Al-laisi Al-Undalasi.

In several areas of Africa the teachings of Imam Malik influenced the inhabitants to such an extent that his Fiqah (interpretation), became the law for land.

He also contributed in fields relating Astronomy i.e. measurment of time and variation in moon's size with the passage of time.

After Imam Malik, Saeed bin Jubeir and Muhammad bin Sareen preached Islam to great extent. After them the greatest Imam is Imam Hasan Basri. He was a mosque Imam, a scholar of Hadith, an interpreter of Islam. He generally focussed Muslims in his speeches and designed many instructions for curing of spiritual diseases.

When Khilafat (a way of ruling according to traditions of Holy Prophet ﷺ) was replaced by monarchy, the people belonging to mosque were the flag bearers of true and real teachings of Holy Prophet ﷺ.

At that time the people who were leading among Imams were Sufyan Soori, Fuzail bin Ayyaz

and a number of scholars like those.

"Atizal" (A crisis relating to Muslim belief) raised head during the period of mid 2nd Hijri. Soon it approached the homes of emperors. At this time of crisis, it was Ahmad bin Humbal, leading Imam of his era who came forward and blocked the path of 'Atizal'. Ahmad bin Humbal was a credible Imam to such an extent that he was imprisoned for decades so that Muslim Ummah could be kept away from his influence. When Ahmad died, according to an authentic tradition, he was buried by two million people and some 20,000 Christians embraced Islam after they witnessed his funeral ceremony.

Imam Bukhari, the leader of scholars of Hadith is also among the students of Imam Ahmad Bin Humbal. Another famous student of Imam Ahmad is Imam Muslim whose book is the most authentic among various books of Hadith after Bukhari's.

After the period of Imam Ahmad bin Humbal comes the period of Imam Abul Hasan Al Ashari and Imam Abu Mansoor Matureedi.

Besides above narrated scholars are Abu Ishaq Asfariani, Abu Ishaq Sulrazi, Imam Abdul Malik Juwani who used the tool of pen and tongue to uplift flag of Islam. In the fifth Hijri, Abu Hamid Al Ghazali was

born. He rejected all the concepts of the misled sects and also fought vigorously against spiritual and moral diseases of the time.

The work done by Ghazali in logical and philosophical manner was carried on by Abdul Qadir Jilani at the same time in spiritual manner. He was a powerful preacher. Due to his preachings nearly one lac persons repented and approximately five thousand embraced Islam.

In the same period Abdur-Rahman bin Jozi, as a preacher of Islam, emerged in Baghdad. He was very influential and in his addresses more than 100,000 people used to participate. With his preaching nearly four lac people changed their life style and more than 20,000 people embraced Islam.

In the same era leader of Islam Iz-ud-din Abdus Salam (578-660 A.D.) worked in Syria and with his efforts many people in Syria embraced Islam.

Maulana Jalal-ud-din Roomi (604-672 A.D) also worked against logical critics as well as philosophers¹.

Seventh Hijri was a period of ignorance and darkness in the history of Islam. At this time, crisis of Tartars had disturbed the whole Muslim Ummah.

1. Shibli Nomani, Swanah-e-Maulana Rome

Moreover Christianity was also trying to disturb Islam. Athiests were also distrubing Islam with full forces. Imam Ibn-e-Tamiyyah (661-728 A.H.) emerged to sâfe-guard Islam and its boundaries. Due to his preaching and teaching Muslims got a new life and Muslims of Syria and Egypt got courage to fight against Tartars.

In India, Islam first came on Malabar coast by business and trade. These traders were involved in trade as well as preaching of Islam.

Arnold has written in his book, "The Preaching of Islam" the names of some renowned scholars or 'Muballighs' of the era. Sheikh Sharif bin Malik, Malik bin Dinar and Malik bin Habib are famous among them. Due to preaching of Malik bin Habib one ruler also embraced Islam.

There was a renowned Mubaligh Sheikh Yousaf Shamsuddin whose tomb is in Maldip Island in its cultural city Mali.

An other renowned preacher was Syed Yousaf who came in Sindh in 826 Hijra. Due to his preaching 700 families of "Luhana" embraced Islam. An other pious Preacher who worked in Lahore in 395 A.H. was Sheikh Ismail Bukhari.

A New era regarding Preaching and Tabligh

The end of 10th Hijra was the period of down-

fall of Muslims. In this century a new movement for preaching started with the aim to revive Islam. this movement was started by Sheikh Ahmad Sarhindi (971-1039 A.H.) Sheikh Muhammad Tahir (1040 A.H.), Mir Muhammad Noman (1058 A.H.), Khawaja Muhammad kashmi and Sheikh Badar-ud-Din promoted this movement. Under the influence of this movement of revival of Sunnah, Shah Wali Ullah, emerged in 1179 A.H. It is, he who broke the pin-drop silence of his time. He promoted the lesson of Islam in a simple pattern. He emphasized on the economic aspect of Islam. He was a great leader and thus guided and led Muslims in all spheres of life. He guided them spiritually, socially, morally in all other aspects of life. One of his marvellous services was translation of Quran in Persian language. Due to this translation he was condemned by many narrow minded 'Maulvis' but he carried out his job.

His successors were his four sons; Shah Abdul Aziz (1159-1239 A.H.), Shah Rafi-ud-din (1163-123 A.H.) and Shah Abdul Qadir (1167-1230 A.H.) and Shah Muhammad Ishaq. With the efforts of these preachers movement of Shah Wali Ullah became forceful.

The movement of Shah Wali Ullah resulted in

movement of Jihad. It is a fact that cannot be denied that Jihad movement was led by 'Maulvis' of that era. Basically all the leaders of Jihad movement belonged to mosque.

Syed Ahmad Shaheed, the founder of Jihad Movement was a student of Shah Abdul Qadir (son of Shah Wali Ullah). His preaching lit many candles of knowledge and piety in Sub-continent.

Syed Ahmad's death though became a base to end Jihad Movement in Sub-continent, however even after his death his mission was carried on by his successors and it was not possible for Britishers to eliminate his followers except with hard struggle.

Maulana Inayat Ali and Maulana Wilayat Ali were the flag bearers of the mission launched by "Shaheedian" (Shah Ismaial and Syed Ahmad).

At later stages this caravan of Jihad was led by Maulana Ahmad Ullah and Maulana Jafar Thaneshri, both of them alongwith many of their followers were sent to Islands of Andiman.

Syed Nazir Hussain of Delhi was the first teacher of Hadith and he taught Hadith for more than 90 years.

Some of his renowned students were Maulana Abdul Haq, Hafiz Abdul Mannan Wazir Abadi and

Maulana Sana Ullah Amartsari. Sana Ullah Amartsari was a person with whose preachings, province of the Punjab was brightened with the lamp of Quran and Sunnah.

Ghaznavi family also contributed in spread of Quran and Sunnah. Abdullah Ghaznavi migrated from Afghanistan. The only reason for his migration was his commitment to Sunnah.

All the seven sons of Abdullah Ghaznavi were very pious ulema but two of them were having outstanding piety and knowledge namely Abdul Jabbar and Abdul Wahid Ghaznavi.

Shibli Nomani has quoted this incident that in a sitting he saw a person with blessed face. His face was so bright and full of piety that Shibli's heart forced him to place his head in the feet of that pious person. His name was Abdul Jabbar Ghaznavi.

Hafiz Muhammad Gondalvi was a student of Hafiz Abdul Mannan Wazir Abadi and of Maulana Abdul Jabbar Ghaznavi. He was a teacher of Bukhari Sharif and taught Bukhari for more than 70 years. Some of his renowned students are Allama Ehsan Elahi Zaheer, Maulana Moeen ud Din Lakhvi, Maulana Abu Bakar Ghaznavi, Maulana Abdullah Budhamalvi and Maulana Atta Ullah Hanif.

Maulana Sana Ullah Amaratsari was an outstanding scholar who fought with pen in his hand against Arias, Christians and Hidus. Due to his writings many people embraced Islam. His basic effort was against Qadianis. Ghulam Ahmad Qadiani lost his life as a result of "Mubahila" with Maulana Sana Ullah Amaratsari.

The Sialkot District cannot forget efforts of Maulana Ibrahim Mir Sialkoti. It was he with whose efforts thousands of people changed their life-patterns and dozens of people embraced Islam.

Two other institutions which rendered services for uplifting cause of Islam were Nadwatul Ulema and Dar-ul-uloom Deoband.

Some renowned scholars of Nadwa are Syed Abou-al-Hassan Ali Nadvi, Syed Suleman Nadvi and Maulana Hidayat Ullah Nadvi and Maulana Haneef Nadvi.

Darul-uloom Deoband was founded by Maulana Rasheed Ahmed Gangoohi and Maulana Qasim Nanotvi. The most famous of Dar-ul-uloom Deoband was Maulana Ashraf Ali Thanvi.

At later stages Deobandi ulema also entered political field under the title of Jamiat Ulema-e-Hind. This party generally attached with pro-Indian and

pro-Russian block. In the election held in 1937 this party supported All India National Congress. After the independence of Pakistan, this party was named Jamiat Ulema-e-Islam. The general tilt of this party after partition was anti-Muslim League.

Maulana Mufti Mahmood was able to establish his party the strong political party of N.W.F.P. and Baluchistan in 1970.

Still at the present situation Jamiat Ulema-e-Islam is a strong political party in N.W.F.P. and Sind.

A thought related to tombs and shrines which had no previous roots in history of Islam also emerged in the end of 19th century. This thought was basically a result of combined living with Hindus for a long period. This thought was basically promoted by Ahmed Raza Khan Bareilvi.

Later on this philosophy became a major part of Hanfi sect's ideas. Now they are assumed to be a major portion of total Hanfi community.

At the prevailing stage there are three major parties representing mosques and madrassas.

1. Jamiat Ahl-e-Hadis (Ahle Hadis).
2. Jamiat Ulema-e-Islam (Deobandi).
3. Jamiat Ulema-e-Pakistan (Bareilvi).

CHAPTER NO.6

DECLINE IN THE STATUS OF IMAM DURING BRITISH RULE IN THE SUB-CONTINENT

THE DECLINE IN THE STATUS OF IMAM DURING BURITISH RULE IN THE SUB-CONTINENT

The real targets of Britishers were Muslims. The reasons for this were that they had faced Muslims as their opponents when they conquered India. They could easily realise the fact that it was the personality of Mosque Imam.

At the time when Britishers came to India, 'Ma-drassas' were the basic source of education. These ma-drassas were also a source of inspiration and movement arised from these instituions. They thought that Britishers were very bad nation and establishing contacts with them was an act of sin, it was taken as an unforgiveable crime.

Though all the sectors of Muslims community struggled against British imperialism, but their efforts were limited. It was the group of mosque Imams who insisted upon the use of weapons against British imperialism.

The Jihad movement was first launched by Syed Ahmed and Shah Ismail. They both belonged to the group of mosque Imams.

For the above narrated resons Britishers were against mosque Imam. The first step taken against

mosque Imam was to declare them aggressors, barbarians and uncivilised persons.

By imposing such allegations it could only be possible for Britishers to hit Muslim ulema. After charging such allegations against ulemas, Britishers opened 'slaughter houses' in Sub-Continent. Only in Bengal about 100,000 students of Madrassas were killed¹.

Though ulema struggled against britishers enthusiastically but the foreign rulers were fully equipped with upto date weapons, sources, and propaganda techniques so they could not last long, in the sense that they became the victims of imperialistic propaganda.

Shah Wali Ullah was the man of out standing talent and intellect. Though his period was pre-British, however he was the man of that period when downfall of the Muslims had started. Therefore, economic philosophy derived from Quran and Sunnah is of significant importance.

It was his successors and followers who first challenged the Britishers.

Maulana Inayat Ali, Maulana Wilayat Ali two devoted brothers worked vigorously against Britishers.

1 Qiyam-ud-din., 1977

Bengal and Bihar were mostly influenced by their movements.

Maulana Ahmad Ullah, Maulana Yahya ali, Maulana Jafar Thaneshri were severely punished for their anti-British movements. They were all sent to Island of Andaman for their devoted efforts against the rulers of that time.

The followers of Maulana Ahmad Ullah and Maulana Jafar were alleged that they were those who had not respect for Islamic traditions and Islamic values. The reason for this action was that in this way a sense of hatred could be promoted against them. Masses were also influenced by British propaganda and freedom fighters were pronounced rebellions.

At the time when British invaded India, ulema were economically sound personalities. Maulana Jafar was Nawab of Thanesar, similarly Maulana Siddique-ul-Hassan Khan was the husband of Queen of Bhopal and there are many more examples like these. It is also an established fact that economic strength aids and reinforces the credibility of the personality. History unveils this fact that Islam spread when strong, rich and tribal leader-type personalities embraced Islam. Example of caliph Umar is before us. When he embraced Islam Muslims started praying

openly in Ka'aba. In the same way till the entrance of Britishers to sub-continent ulema were strong personalities.

As the hatred of Britishers with Islam and ulemas is an established fact therefore they tried to dig the ways which could ultimately end in loosing the credibility of ulema.

They firstly observed that ulema were deadly against English language. The reason behind this was hatred because it was the language of foreign invaders.

Britishers introduced a new style of learning in Sub-continent and that was language oriented. Now knowledge was not the base of scholarly appearance, in place of scholarship, the language was touch stone to gauge the person.

This thing at later stages became the base for competitive examinations.

Now a days, even, we observe that a graduate who is well equipped with update knowledge but his command over English is weak, cannot compete for CSS examination. This was a deliberate way of filtration of ulema from bureaucracy.

The system prevailed in Madrassas was not compatible with new mechanism of scrutiny for higher posts. The education in Madrassas did not focus on

English language. Therefore, whatever may be the calibre of their intellect they were taken ignorant persons.

Owing to the unavailability of appropriate jobs, there was an economic downfall in the lives of this community.

We can observe that this new format also changed the mentalities of the parents. Those who wished their children be ulema of future now avoid taking such risk because they thought that their children would lose worth in the society.

Feeble, vulnerable and mentally retarded children were sent to Madrassas. Children, who were supposed to be burden on their parents, were the raw material of Madrassas.

That was the ground reality of decline in opinion leadership of the ulema in Sub-Continent.

Two groups were totally against the acceptance of ulema as their opinion leaders.

1. CSS Class.
2. Business Class.

'CSS and Business class' thought it unnecessary to consult 'ignorant' Maulvis in matters of due importance regarding worldly affair.

They thought themselves educated, up-dated, fashionable, modern and able to cope with the new

trends of society. How could they accept a 'maulvi' who was poor, homeless and lacking social status etc.

Now he was only needed at funeral ceremonies or marriage functions etc. Though the society at the beginning resisted this attack but this resistance was against the laws of the nature. Human beings, governed by their instinct, have always respected those who have power, dignity and social status. As maulvi had lost all these things so he was not respected at all. At later stages, however, some ulema emerged who had both university degrees and certificates of Madrasahs. These ulema were able to feel the pulse of the human instinct and gained credibility in social, religious and political matters. Some of these ulema were Maulana Hassrat Mohani, Maulana Abul Kalam Azad, Maulana Zafar Ali Khan, Maulana Mohammad Ali Johar, Maulana Shoukat Ali and a number of ulema possessing talent like the above mentioned scholars.

In rural areas, however, Maulvi was accepted as a socially credible personality. The basic reason for this acceptance was that people of villages or rural sectors were economically poor and mentally poor and mentally straightforward. They still possessed love for their beliefs and ideas. As maulvi was flag bearer of Islam so he was taken as holy personality in the rural

areas. Moreover, the basic institutions for getting education were Madrassas therefore, the maulvi also owned respect as the teacher of the generation.

N.W.F.P. and Baluchistan were those areas of Sub-Continent where politics was of tribal style. These tribal areas could not be influenced by British regime to the level of other areas of Sub-Continent. The basic reason was that some of the tribal leaders were maulvis themselves.

In these two provinces credibility of Mosque Imam retained in all sectors and till now they are accepted as political, social, religious leaders.

Coming to the conclusion or summing up the discussion we can say that opinion leadership of Mosque Imams declined in the post-British rule and all this was due to the change in system of education which in later stages governed all the sectors of life.

CHAPTER NO.7

**PRESENT STATUS AND ROLE OF
IMAM IN PAKISTAN**

PRESENT STATUS AND ROLE OF IMAM IN PAKISTAN

As Pakistan emerged on this globe a purely ideological state with its governing ideology, i.e. the religion Islam. Therefore, it was must that flag bearers of this ideology be given due respect. The flag bearers of this ideology were ulema.

Even Quaid-e-Azam Muhammad Ali Jinnah could gain popularity among religious masses when scholars of all sects supported him.

Shia scholar Mufti Kifayat Husain, Bareilvi scholar Maulana Bidayuni, Deobandi scholar Maulana Shabir Ahmed Usmani and Ahle-Hadith scholar Maulana Dawood Gaznavi, Maulana Ibrahim Mir Sialkoti and Maulana Sana Ullah Amaratsari were strong supporters of Quaid-e-Azam Muhammad Ali Jinnah.

Though Congress was the representative of Hindus, even then it could not ignore the support of ulema. Maulana Abul Kalam Azad, Maulana Abdul Qadir Kasuri and Maulana Ismail Salfi were strong supporter of Congress. Congress could only survive in Muslim Majority Zones with the support of these ulema.

After Independence of Pakistan, ulema continued playing their role in religio-political sectors.

Some of the leading scholars after the independence of Pakistan were Syed Mohammad Dawood Ghaznvi, Maulana Abul A'ala Maudoodi and Syed Attaullah Shah Bukhari. Though Maulana Maudoodi was a university graduate and cannot be taken a mosque Imam. However, because of his efforts towards the political cause of Islam, he was respected among all the sects of Muslims.

In mid 1960's Mufti Mahmood emerged a strong political leader in N.W.F.P. and Baluchistan and was able to become Chief Minister of N.W.F.P. in 1970. His sect also produced a political leader of high worth i.e. Maulana Abdul Haq.

During mid 70's the credibility of Mosque Imam was at its full swing. The whole country accepted 'maulvis' as their leaders due to anti-socialism move. A major fraction of Pakistan National Alliance was group of Mosque Imams. Though air marshal Asghar Khan and Nawabzada Nasrullah Khan were also among leaders of alliance but the popularity was gained due to the participation of Maulana Maudoodi, Mufti Mahmood, Shah Ahmed Noorani, Ehsan Elahi Zaheer, Maulana Ghulam Ali Okarvi, Maulana Mueen-ud-din Lakhvi, Mian Jamil Ahmad Sharqपुरi, Maulana Gulzar Ahmad Muzahri and so on.

More than 50% ticket holders of Pakistan National Alliance were ulema.

A seat division chart of national assembly in 1970 is given below.

Pakistan Muslim League	36
Tehrik-e-Istaqlal	31
Jamat-e-Islami	31
Jamiat-Ulema-e-Pakistan	25
Jamiat-Ulema-e-Islam	23
Pakistan Democratic Party	13
Khaksar Tehrik	9

This chart itself indicates the importance of religious parties in 70's. The interesting fact is that not only religious parties contained ulema but also a major part of secular parties like PDP and Tehrik-e-Istaqlal also contained ulema. Allama Zaheer was secretary information of Tehrik-e-Istaqlal, Mueen-ud-din and Abdul Qadir Ropari were also central leaders of PDP.

It was a bad luck on the part of ulema that agitation of PNA could not become fruitful and it wrongly ended into the evolvement of the dictatorial regime of General Muhammad Zia-ul-Haq.

General Zia-ul-Haq posed himself as a flag bearer of ideology of Islam. Now there was no need of taking Mosque Imam as representative of Islam. The

reason for this was that head of the state was himself an agent or representative of Islam. General Zia-ul-Haq could not prove himself a true follower of Islam in many respects. Common man assumes that if Islam would come it will eliminate their difficulties and heal their wounds both psychological and economic, but unluckily 'Islam' came but it could not resolve the problems of common man. Interest on loan still prevailed in banks, night clubs were working, drinking was allowed in five star hotels and restaurants, bazars of sins (Bazar-e-Husan) were still a part and parcel of culture of every big city, bribery was a coin of all government departments and flattery was still one of the most effective tools in running Govt affairs. Though all these acts had nothing to do with Islam but even then it created a bad impression of Islam in minds and psychologies of public. It could not earn good name for Islam and as a result of these social evils people lost their confidence in their ideology and faith. Zia regime was a period when status of Mosque Imam was badly affected and he was no more credible in many sectors of life. Religion was confined to personal matters of life. It had nothing to do with the social and political sectors of life. Secular approach penetrated the thinking of masses. Many so-called "intellectuals" started alleg-

ing that this country was not meant for Islam, although it was for Muslims. Pakistan was declared the land of Muslims not the land of Islam. Many quoted that trends of Quaid-e-Azam also indicated that Pakistan was meant to become a secular state. It was a fact that Quaid-e-Azam wanted this state to become a non-sectarian land but he had never desired a non-religious land. Many of his quotations expose and reinforce his attachment with Allah, Prophet of Islam ﷺ and Quran, the divine book of Islam.

The strong reason for all this activity was western intervening in our political and economic sectors. They were actually the Government framing powers in our country, so they made their puppets in every field of life. These puppets always worked for their interests at very low costs. They raised slogans of social equity, human rights, women rights and so on. They were also paid for humiliating Islam and Maulvi. Maulvi was not only condemned for his flaws but he was also condemned because he was the torch-bearer of Islam.

Another reason for downfall in the status of Maulvi and Islam was the superstitious philosophy governing the ideas of people which was the result of mixing with Hindus and other religious philosophies like Jainism and Buddhism. Actually it was a sort of com-

petition between two nations. Hindu assumed their gods were the supernatural beings and God of heavens was forced to accept their consultancy, orders, requests and commands. Muslims believe in one God but observing the path of Hindus and traditions of other religions they also started linking supernatural incidents with Prophets and saints. This was not the real picture of Islam. Islam has never insisted on supernatural powers of prophets and saints. Although it has preached its followers to respect them, for the base of their respect is the service rendered by them to uplift flag of Islam.

Prophet's whole life is a full-fledged picture of restless struggle and motivated efforts for the sake of his cause. He was beaten many times in bazars of Makkah, many times his blood wetted his beard and cloths. Thorns were spread along the paths which he used to move, but he never cared for these problems. Muslims instead of taking lessons from his restless, committed, dynamic, motivated, pious and devoted personality started insisting on his supernatural attributes. Many concocted stories about deceased saints (lying in their graves and tombs) were also spread. These stories were reiterated by ignorant 'Maulvis' in sermons of "Jumma and Eid".

New generation was follower of rationalism.

They checked all this with the stick of rationalism. Rationalism was not ready to agree with this philosophy. Students of universities and colleges were not ready to accept all these unbalanced and unreasoned stories. Slowly and steadily they started thinking and then speaking against Maulvi and his self-manufactured 'Islam'. The actual need was to unveil the reality and expose the real picture of Islam. Though sincere attempts were made but even then real face of Islam could not be presented before emerging youth.

As for as current status of Imam is concerned, it is a bitter reality that his job is to teach children of very small ages, or in rural areas to teach some youngsters who are not interested in school education. People send their children to recite the Holy Book, because it is a tradition. They never think of adopting it practically or implementing it in their daily routines.

Other jobs of Mosque Imam are reciting sermons once a week, announcing sermons of Nikah and leading funeral ceremonies.

Though there are some out-standing personalities who are proving their credibilities in all the sectors of life, but on a whole social, economic and political sectors.

CHAPTER NO.8

IMAM AS AN OPINION LEADER

IMAM AS AN OPINION LEADER

In previous chapters we have discussed in detail the status of mosque Imam in the society. We have also observed this thing that opinion leadership of mosque Imam in various sectors of life has declined with the passage of time specially in urban communities.

It is, however, an established fact that even now credibility of Mosque Imam in urban sectors is an established reality which cannot be denied by any one.

Some scholars of social sciences assume that opinion leadership is only in the field of politics but it is not a true reality. Opinion leadership is linked with all spheres of life i.e. social, political, economical and cultural fields.

We should look into the matter how "Maulvi" is credible and opinion leader in all these departments.

**Opinion Leadership of Mosque Imam
in Social Sector**

To materialise this thing a questionnaire was designed which was distributed in certain rural and urban areas of the Punjab. Before discussing the opinion leadership of Mosque Imam in social sector, we should have a view of the questionnaire.

QUESTIONNAIRE

Sr.No. Questions	Options
1. Do you consult mosque Imam when a child is born to say "Azan" in his ears?	Yes No
2. Do you invite Mosque Imam when you are tied in ties of Nikah?	Yes No
3. Do you dicuss with Mosque Imam in matters of divorce?	Yes No
4. Do you invite Maulvi in funeral ceremonies?	Yes No
5. Do you send your children to get education from Maulvi?	Yes No
6. Do you invite Mosque Imam to judge your disputes?	Yes No

This questionnaire was distributed in Lahore, Qasur and Gujranwala. The position or result was that nearly all the respondents repoded positively to the first five questions. Where as answer to the 6th question was generally negative in above mentioned areas the answer to the 6th question in tribal areas was positive. Records of courts also unveil this fact that number of those marriages which were done without the involvement of Mosque Imam was negligible.

Some veil observing families were also interviewed and conclusion was drawn that only those families veil who are under the influence of some Mosque Imams.

A recent love marriage case namely "Saima Case" also indicates this fact and exposes this very reality that it became a difficult task for judges to reach a conclusion. It was all due to the opinion leadership of ulema in social sector. It is an undersood reality that if there were a consensus of ulema of all sects on this issue that Nikah cannot happen without Wali, Judges never could give the judgement they gave.

Opinion Leadership of Mosque Imam in Economic Sector

Economics is one of the most sensitive issue of human life. It is that field of human life which influences directly or indirectly all the sectors and faculties of human life. Nearly all the big wars and battles fought in this world were the result of this very issue.

Economics is that sector of human life which often makes the man selfish in his acts and dealings. This is the reason that opinion leadership of Mosque Imam is declining day by day in this very sector. A questionnaire was designed to check the opinion leadership of Mosque Imam in this field.

The designed questionnaire is given below:-

QUESTIONNAIRE

Sr.No	Question	Option	
1.	Do you care for the opinion of Mosque Imam in economic matters?	Yes	No
2.	Do you take loan?	Yes	No
3.	If you take loan tell whether the loan was taken from bank or private sector?	Yes	No
4.	Do you believe that taken loan from bank is legal?	Yes	No
5.	Can you limit your resources and income to make it according to Islam?	Yes	No

As a result in urban sectors with an exception of (5-7)% most of the persons were not ready to accept ulema and teaching of Islam in economic affairs. It is however noted that 90% rural people are ready to take into account the teaching of Mosque Imam in matters of economics.

Another important conclusion was drawn that only those people who were feudals and Zamindars were not ready to accept opinion leadership of Mosque Imam in rural sectors.

Opinion Leadership of Mosque Imam in**Cultural Sector:-**

It is an interesting thing that those persons who are not ready to accept opinion leaderships of Mosque Imam in economic sector are ready to accept the opinion leadership of Mosque Imams in cultural sectors.

This thing was concluded from the answers of following questionnaire.

QUESTIONNAIRE

Sr.No.	Question	Opinion	
1.	Can you allow your boys and girls to have promiscuity.	Yes	No
2.	If no, is it due to pressure of ulema?	Yes	No
3.	Do you attend mix parties openly?	Yes	No
4.	Is it due to uelma?	Yes	No
5.	Do you allow your daughters to dress in vulgar manner?	Yes	No
6.	Is it due to pressure of ulema?	Yes	No
7.	Do you drink?	Yes	No
8.	If yes, why don't you expose it.		
	Is it due to ulema?	Yes	No

This questionnaire was distributed among the "elite" class of the society. Actually they like mixing of their daughters and sons with opposite gender, but

their answers towards the above questionnaires indicate that they are still under the pressure of ulema.

This questionnaire was then distributed among the middle-class urban community and general rural public. The answers given by this community also indicate that their cultural values are directly influenced by ulema and they give due esteem to ulema.

In short, effect on social sector is much more observable.

A specified sector of society is education and it is an established fact that most of the persons in society send their children to mosque for education. When their young ones are in the early age.

Opinion Leadership of Mosque Imam in Political Sector

Politics is also an important sector of the society. It is a sector relating to the government affairs of the state.

In the past history of Sub-Continent ulema played an important role in politics also. Some of the rulers even led prayers themselves. Abul Fazal and Faizi were respected and they were renowned ulema of their era.

At international level in the near past three examples are of significant importance.

- (1) Revolution in Saudia.
- (2) Revolution in Iran.
- (3) Revolution in Afghanistan.

It was observed that Mosque Imams were the part and parcel of these three revolutions.

Muhammad bin Abdul Wahab the most important personality is responsible to recent revolution of Saudia. He was himself a Mosque Imam and revolution in Saudia was the result of joint efforts of King Saud and Muhammad bin Abdul Wahab.

Khomeni is also an important personality who was successful in bringing revolution against kingdom of Pehlvi Dynasty. Though it contained in itself an element of sectism but it is accepted that revolution was brought by Imam.

Afghanistan was a secular state but according to the phenomenon "survival of the fittest" only mosque Imam could survive in this region. Now-a-days Talibans are ruling in Afghanistan. Talibans are Mosque Imams belong to Hanfi Sect.

Other countries of the world where Mosque Imams have political influences are Indonesia, Saudan and Algeria etc.

Case Study of Pakistan:-

Pakistan is among those lands of the world

which are strongly committed to their ideology. Mosque Imam like Shah Wali Ullah, Syed Ahmad Shaheed Bareilvi and Maulana Abdul Haleem Sharar belonged to this land.

Pakistan emerged as the only Islamic ideological state on the map of world.

Influential leaders like Mufti Mahmood, Maulana Abul A'ala Maudoodi and Allama Ehsan Elahi Zaheer were born in this country.

If we review the period of 1970, Jamiat Ulema-e-Islam and Jamiat Ulema-e-Pakistan emerged strongest parties after PPP.

Chart of Party Position is given below:-

PPP 82

JUI 7

JUP 7

JI 4

Regional Groups + ANP +

Sectional Parties = 62

In N.W.F.P. and Bluchistan JUI was able to make coalition governments.

In previous chapters it was discussed that 50% ticket holders of PNA were Mosque Imams.

In 1985 non-party based elections were held and a significant nos of people who belonged to differ-

ent religious schools of thought were able to reach Senate and National Assembly.

Some important ulema are

- (1) Maulana Mueen-ud-din Lakhvi.
- (2) Maulana Abdul Latif.
- (3) Maulana Sami-ul-Haq.
- (4) Maulana Wasi Mazhar Nadvi.

In 1988 again elections held. Some of the religious parties participated in elections independently where as some participated under the flag of IJI..

A list of important candidates who reached National Assembly is as follows:-

- (1) Maulana Hassan Jan.
- (2) Maulana Muhammad Khan Sherani.
- (3) Maulana Fazul-ur-Rahman.
- (4) Maulana Shaheed Ahmed.
- (5) Maulana Hafiz Hussain Ahmed.
- (6) Maulana Rehmat Ullah.
- (7) Maulana Abdus Sattar Niazi.
- (8) Maulana Ha'mid Saeed Kazmi.

This indicates that many important ulema were able to reach assemblies in 1988.

In 1990 again elections held and prominent ulema once more won elections. A list of prominent

1. Reports from election commission were used for this purpose.

ulema is given below:-

- (1) Maulana Abdus Sattar Niazi.
- (2) Maulana Mueen-ud-din Lakhvi.
- (3) Maulana RehmatUllah.
- (4) Maulana Isar-ul-Qasmi.
- (5) Maulana Nemat Ullah.
- (6) Maulana Abdur Rahim Chitrali.

Results of 1990 also indicate that opinion leadership of ulema still sustains in the society.

In 1993 elections held and the prominent ulema who entered parliament are as follows:-

- (1) Maulana Fazul-ur-Rahman.
- (2) Qazi Fazul-Ullah.
- (3) Maulana Abdur-Rahim.
- (4) Maulana Nemat-Ullah.
- (5) Maulana Rehmat-Ullah.
- (6) Maulana Azam Tariq.
- (7) Hafiz Hussain Ahmad.

The 1997 elections are latest elections of Pakistan. A list of Prominent ulema in provincial, national assemblies along with senate is as follows:-

- (1) Professor Sajid Mir.
- (2) Maulana Mueen-ud-din Lakhvi.
- (3) Maulana Mohammad Khan Sherani.
- (4) Maulana RehamatUllah.

- (5) Maulana Azim Tariq.
- (6) Maulana Manzoor Ahmad Chinioti.
- (7) Haji Abdur Razzaq.
- (8) Hafiz Mohammad Taqi.
- (9) Sahibzada Fazal Karim.
- (10) Mian Saad Ahmad Sharaquri.
- (11) Maulana Abdus-sattar Niazi.

This list indicates that still opinion leadership of ulema in political sector is being accepted at national level.

It is a pity that opinion leadership of ulema in this sector could not reach the level of PML and PPP.

The reasons for this in competency are as follows:-

(1) **Sectism**

Pakistan is no doubt an ideological state but unluckily it is divided into a number of sects who have severe hatred amongst them. If they can be united on any single issue it can play a part in increasing their opinion leadership. The issue on which all sects can be united is only the Quran and Sunnah of Propht.

(2) **Feudal Culture**

Feudal culture prevails in the rural sectors and is an obstacle in the way of opinion leadership of ulema. In backward areas of Sindh and Punjab feudals

pose them as gods and their subservients are never ready to deny their dominance.

(3) Educational System of Madrassas

Educational system of madrassas is not compatible with the requirements of the modern age. Learning of English language is forbidden in madrassas therefore qualified students from madrassas are not taken as opinion leaders in this age of PR and IR.

(4) Social Status

It is generally observed that students going to madrassas generally belong to middle class and poor class. It is general trend of the masses that they accept opinion leadership of those who are superior to them in social status. How they can be ready to accept opinion leadership of those who are inferior to them both socially and economically.

Besides the above narrated reasons many other factors like mass culture, dish antenna and globalised educational and economic system along with the ignorance of Maulvi are also an obstacle in the way of opinion leadership of ulema.

CHAPTER NO.9

CONCLUSION

CONCLUSION

Opinion leader is the person of society whose opinion affects the overall thought of different persons in the society. Opinion leader is the person whose opinion influences the thinking of masses in social, economic and political sectors. In our society it is a general perception that Mosque Imams and ulema have nothing to do with the opinion of the masses and elites. Some people also think that role of Mosque Imam is just to lead in funeral and marital prayers.

This thesis unveils this reality that in the very beginning of Islam political, social and economic sectors of society were totally governed by Imamatus. Politics was so much influenced by "Imamat" that caliphatus of Abu Bakar is trustworthy according to Sunni sect because he was appointed as "Imam" by Holy Prophet ﷺ.

Imamat at later stages became a specialised sector of Islam. Imam Malik the first Imam who devoted all of his life for the cause of Islam.

Imam must possess two characteristics otherwise validity of his Imamatus cannot be proved.

- (1) He should be a Muballigh.
- (2) He should be a Muallim.

'Muballigh' is an Arabic word that means communicator and generally it is used in the sense of a

preacher.

"Maullim" means a teacher:

Due to these two specialised forms of communication it is believed that Imam should influence public opinion.

It is concluded from the books of the history that millions of people embraced Islam because of efforts of mosque Imam. As Islam is a complete code of life, therefore, Mosque Imam is an opinion leader in all sectors of life.

Same is the case with Sub-Continent till the invasion of the British. Before the advent of Britishers many rulers were ulema of high ability. Sultan Ulumush and Aurengzeb Alamgir led in prayers of five times a day. Ulema were consulted in every sector life.

When the British invaded India, rulers of India were the Muslims. Britishers could govern India after they had overcome resistance of Muslims. This was all due to spirit of Jihad, Britishers knew that this spirit of Jihad was the result of inspirations given by Mosque Imam. Britishers plotted to crush the credibility of Mosque Imam.

They introduced a new system of education which was full-fledge language oriented. This system later on became a base for CSS examination. Ulema in

the presence of overwhelming emotions were not ready to adopt English language, therefore they were eliminated from bureaucracy.

Their opinion leadership, however, continued in the rural areas.

Then came a new turn in the history of united India. When Britishers were going to leave India, Muslims demanded an independent homeland for them. Though movement of Pakistan was led by Muhammad Ali Jinnah who was a secular leader but he could only overcome Majlis-Ahrar-Hind (a strong party led by Atta-Ullah Shah Bukhari) due to support of ulema.

Movement of Pakistan only reached masses when Shabir Ahmad Usmani, Maulana Ibrahim Mir Sialkoti and Maulana Dawood Ghaznavi supported Pakistan Muslim League. Maulana Dawood Ghaznavi due to his Unforgettable services for Pakistan Muslim League was taken President of United Punjab Muslim League.

Pakistan came into existence in the name of Islam. People could not donate a single drop of blood just for the sake of land only. It was all due to deep rooted ideological commitments. But it is a bitter reality that Islam could not get its due status in the constitution of Pakistan. Moreover, Pakistan inherited the

same language oriented system of education.

Due to above mentioned reasons status of ulema could not be restored in Pakistan. But inspite of all these factors Mosque Imam is still one of the most effective opinion leaders in the society.

Matrimonial life is totally guided by his opinions, culture is also effected to a large extent by his opinions, economic system is affected by his opinion. Political system is also affected by his opinions.

Suggestions

Opinion leadership of Mosque Imam can be elevated by following suggestions.

Elimination of Sectarianism

Sectarianism must be eliminated from the society. Sectional prejudice can be controlled if Muslim Ummah is advised to return to its origin i.e. Quran and Sunnah of Holy Prophet ﷺ.

Elimination of Feudal Culture

Feudal culture pevailing in the rural areas is also an obstacle in the way of opinion leadership of ulema. In backward areas of Punjab and Sindh feudals are taken as gods. No "Aalim" dares to say truth before these lords'. In the presence of democratic light it is a duty on all of us to work for the elimination of feudal culture.

Need to Change Syllabus of Madrassas

As syllabi of madrassas are not compatibal with the requirement of modern age, there must be a review of the whole syllabi. At least English language should be an essential part of the new syllabi. This will add to the confidence of ulema and they will not feel shy to face new challenges.

Need to Inspire Families of High Social Status.

It is a common observation that students going to madrassas either belong to poor class or middle class. It is the psyche of our society that we accept leadership of those who are superior to them in status and position. Therefore, it is the need of time to persuade families of good social status that they send thier children to madrassas.

CHAPTER NO.10

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A BOOK WRITTEN BY IMAM IBN-E-TAMIYYAH AND TRANSLATED BY
ENGINEER HAFIZ IBTISAM ELAHI ZAHEER

ANOTHER IMPORTANT PUBLICATION OF
IDARA TARJUMAN-US-SUNNAH

VISITING GRAVEYARDS

CONCEPT OF MONOTHEISM IS BASE OF ISLAMIC BELIEVES. THIS BELIEF IS MOSTLY INFLUENCED BY SUPERSTITIONS. MANY IGNORANT AND ILLITERATE PEOPLE ARE TRAPPED BY THE MISCONCEPTIONS THAT DECEASED HAVE SUPER NATURAL POWERS TO CURE THE WORRIES AND PROBLEMS OF LIVING HUMAN BEINGS. THESE MISCONCEPTIONS LEAD GENERAL PUBLIC TO THE TOMBS AND GRAVES OF DECEASED SAINTS AND MARTYRS.

THIS BOOK GUIDES THE MUSLIMS ABOUT THE APPROPRIATE WAYS TO VISIT GRAVEYARDS. IT ALSO CLARIFIES THE MISCONCEPTIONS ABOUT THE SUPER NATURAL POWERS OF THE DECEASED.

STUDY OF THIS BOOK IS VERY IMPORTANT FOR ALL THE SEEKERS OF RIGHT PATH. THIS BOOK STRENGTHENS THE BELIEVES OF THE READERS AND CLARIFIES THE ACTUAL CONCEPT OF MONOTHEISM IN ISLAM